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THE
KOREA MISSION FIELD.
VOL. V SEOUL, KOREA, 15TH MAY, 1909. No. 5.

PRAYER BY HORATIUS BONAR.

"Oh, turn me, mould me, mellow me for use,
Pervade my being with Thy vital force,
That this else inexpressive life of mine
May become eloquent and full of power,
Impregnated with life and strength—divine.
Put the bright torch of heaven into my hand,
That I may carry it aloft
And win the eye of weary wanderers here below
To guide their feet into the paths of peace.
I cannot raise the dead,
Nor from this soul pluck precious dust,
Nor bid the sleeper wake,
Nor still the storm, nor bend the lightining back,
Nor muffle up the thunder,
Nor bid the chains fall from off creation's long engettered limbs.
But I can live a life that tells on other lives,
And makes this world less full of anguish and of pain;
A life that like the pebble dropped upon the sea
Sends its wide circles to a hundred shores.
May such a life be mine,
Creator of true life, Thyself the life Thou givest,
Give Thyself, that Thou mayst dwell in me, and I in Thee."

AN INTERESTING TOUR THROUCH KOREA'S CANADA.

Although many kind offers have been made by missionaries for me to accompany them on their country journeys, this was the first occasion it was possible for me to leave Seoul, since my arrival in April of last year. It was therefore with great expectations that I started on my maiden trip into this country of Kando of which so little has been heard, but which will inevitably become well known.

You will note that this land, lies to the North of the great Tuman River—and the part we were interested in, lies South by West of Manchuria with a narrow Siberian Strip as a Western boundary.

It is difficult to say to whom the country belongs. Both the Chinese and Japanese lay claim to it, and in each Magistracy we found a Chinese prefect and a Japanese official living in close proximity, and both doing their best to regulate and control the affairs of the state. It may resolve itself into a serious diplomatic problem as to who shall be the rulers of this promising country.

The Japanese have established a postal and telegraph system into Kando for a distance of 40 miles and built at this terminus a big official residence. The mails are carried daily by pack horse between Kando and Korea over roads and mountain passes and through rushing torrents as wild and rough as can be imagined.

Kando is indeed a valuable country, for not only has she agricultural prospects of the greatest promise, but there is ample proof that her mineral resources are of great proportions, already coal and gold have been found in large quantities. She has also many fine rivers and streams, and forests of serviceable timber.

But though it was interesting to note these facts concerning the country's position and wealth, yet it was far more important for us to observe the spiritual outlook, and the possibilities of the future for this scattered but ever increasing population of Koreans in Kando.

Surprises met us at every turn. Each day our joys were increased, our wonder widened, and our praise to God multiplied. The half was never told us of the wonderful scenes and experiences that were ours to behold and enjoy.

The results of these 5 weeks of travel and observation are firstly, that I am filled with a profound respect for, and loving interest in the ardous work of our colporteurs, at the stupendous and indispensable work of the Bible Society, secondly I am amazed and lastly it has been very really borne in upon me that the itenerating missionary's lot is one of the happiest and hardest in the world. There are matters of overflowing interest which one cannot write now but must be stored up for public platform by and bye. There are also feelings and inspirations which cannot be described, that filled our hearts time after time, when we beheld the Lord's work—mighty in its operation—wonderful in its transformation of the sinful into the beautiful and pure—the dark and cruel into the lovely and gentle —the ignorant and vile into the sweet and the intelligent. If ever any one needed proofs of a Divine Power and Presence in the world—or signs of a Saviour redeeming men and lifting them out of sin, Kando has abundant evidences to present to that one. In this land which I have called Korea's Canada, because the soil is so like Manitoba and the climate also, we have not only a land of fruitful valleys and hills, but a people of a faith and a love which savours of the Puritan Fathers of the older days. Their love for the Book,—their desire for Divine things, and the

enthusiasm of their zeal, make them the Covenanters of a new country and the first-fruits, we trust, of an abundant harvest. And when you remember that these things are the results of the efforts of a few Colporteurs and a Helper, you will have cause with me to rejoice that the Lord's work ever began in Kando.

"O ye small beginnings, ye are great and strong.

Based on a faithful heart and true."

The journey from Seoul began by taking train to Fusan, a distance of 275 miles. There I took boat for Wonsan to meet Dr. Hardie and we continued our journey by boat to Chong Chin in the far North East of Korea. At this port we took train!! such a train, I imagine it is unique. It consists of a flat trolley covering rails 2 feet apart and pushed by 2 coolies who fix their staves in the rear of the truck, and with amazing skill and speed propell the carriage (?) along. If you have seen the ganger's or platelayer's trucks on the railways at home, you know something of the kind of "saloon" we rode on,—only our truck was much smaller and had to carry a good part of our baggage,—provide accomodation for us,—and also give room for the coolies to spring on at the back when speed was up, or when travelling down hill. So that the two passengers have seating room measuring about 1½ feet square or perhaps less, and this for 80 miles coverlng 2 days is no wasteful allowance. As for excitement, and hair-breadth escapes, and sensations, it must have its equal no-where. Dashing down inclines, over tressel bridges built high above the waters,—round sharp curves,—through swampy fields and along undulating valleys,—with the ever present chance of being either tipped over or shot off the perched seat, one is not sorry when the last mile is ending and the 2 days of suspense completed. Accidents are unfortunately not rare, but one cannot wonder at that, seeing the insecurity of the permament (?) way and the carelessness of the coolies. We saw several results of bad smashes, and were very thankful that the leaking cases of oil—or the battered boxes of goods, or the baggage of a previous passenger, were not our poor bodies, for they were sadly misshaped and badly twisted. But this mode of travelling is so much quicker, even if it has greater risks, than by bullock wagon and pack horse, through this wild and sparsely inhabited country of North Korea.

My notes on the journey up to the border from the port read, of the passing of lonely villages fenced in by strong hedges and barricades, lying in the lap of broad plains, or crouched against the Southern side of timber covered mountains. Here and there were streams in this early April covered with ice, sometimes as thick as four or five feet. We passed many little families tramping the dusty roads Kando-wards. I was very touched at some of the sights. The father with the big bundle, all he possessed in this world, strapped across his shoulders, and a little fellow at his side, and the woman bravely stepping along behind with a wee baby on her back, and often another little mite at her side holding to her hand, or her Cheemar (skirt). How sad and heavy laden some of these poor women looked,—aye most of them in them in these parts,—for they have never heard that Jesus said "Come unto me and I will give you rest." Their life is one long burden and sorrow.

Some of the farmers were already beginning to plough with their crude sheath and handle and two oxen; others were busy thrashing with the flail, while those living among the mountains were carting timber on their rough bullock wagons.

The wild duck rose from the river and the lake as the noise of our rattling trolley alarmed them, and other wild fowl, of which this country has abundance,

went screaming and scattering through the air as our car went dashing through the silent valleys. In some districts we passed through, there are many kinds of wild animals, bears, wolves, leopards and deer. The isolated villages know to their sorrow of the dangers of the winter season. Women and children and cattle, as well as grown men, have been attacked and carried off in these wild regions by these creatures of the forest.

On this journey our rests for lunch and again in the evening were made at little Korean inns. At each place the news of our arrival brought many men to visit the Moksas (missionaries). Their interest in our meal was great, and their remarks most amusing. There was generally one man among the onlookers who knew !, or thought he knew, what we were eating or drinking. The tin which had our meat or fish or milk in was seized upon, and was subjected to much smelling, quizzing, and wonderment as to what it contained. But it was pleasing to see how well they listened to the Gospel story. So many had never heard anything of Jesus or the Word of God; all was dark and sad in this northern part of Korea. In these stopping places the women were very terrified of us and afraid to receive tracts or even Gospels from us.

Our first night was spent in the house of a farmer who lived just outside a walled town which had evidently once been an important place. His house, or better named—hut—comprised two rooms. One was the kitchen with its raised floor and cooking arrangements at one side and the stable, pig pen, and fowl roost at the other. The second room which was put at our disposal, was 16 ft. by 8ft.—as dirty as the ordinary Korean house of this style, and full of odours which issued from the kitchen. We hurriedly arranged our cots and boxes, took some refreshment, and began an interesting service. We found that all, except two, knew nothing of the Saviour. Many were the questions they asked concerning the Way of Life. They promised to read for themselves of the Scriptures, and we felt sad on leaving them next morning with so scant a knowledge of the Truth, but we prayed that God would bless the seed so hastily sown.

It was so strange to see in some of the places the people, even the men, afraid to handle or even examine the Word of God lest they should bring the evil spirits upon the home; such is the darkness of these parts, and the power of the Pansoo (diviner).

Our second day on the railway was a similar experience to the first. We had to cut our journey short in the after-noon, because of rain, and take refuge in a not 'too respectable' wayside inn. These low heavy Korean rooms were my horror, for, being used to a high ceiling, I would constantly forget my height and my head often came into collision with the beams and ceilings, much to the discomforture of the house and my brain.

As we journey Northward we saw fresh signs of winters stern rule over the country. Rivers covered with ice to the thickness of a mans height, snowcapped peaks, frozen waterfalls-lovely in their ice coats of many hues, with the foam and spray glistening in the sun and the fantastic icicles looking like peaks of diamonds, were everywhere to be seen. Here and there were crude water mills only just beginning their long seasons work as the ice was but just melting slowly in the rivers and streams above. These water mills are but a long wooden trunk one end formed into a long cup to receive the water, and the other end pierced by a big wooden mallet which pounds out the grain which lies in a stone basin below.

In the early morning of the third day we reached our railway terminus and exchanged the truck for the bullock wagon. Fortunately we were able to hire a very strong bull or we could never have traversed the roads which lay before us.

We were anxious to get across the border from Korea into Kando with as little delay as possible, so we had a quick lunch at a friend's house in the town and began the second part of our journey which would bring us to the centre of our operations. Economy was a part of our programme so we dispensed with horses and planned to walk, using the wagon for our boxes and packs.

Outside this town of Whey-Ryung we had a foretaste of what was yet to come. The roads were worse than the ploughed land for mud and ruts, so we decided to find the highest parts of the field keeping track of the road all the time. Very soon we needed our ox wagon for a fairly deep river blocked our way, and it was amusing to see two missionaries lying, clinging, full length on the top of the uneven load in the bullock wagon as it forded the river. Oh the jogs and bumps—you can hardly imagine them, that this springless cart gave us, but that was better than wet feet, though we might have saved further trouble by taking off our boots, and tucking up our trousers then and there, for very soon our guide took us through the most delightful swamp and marsh for about a mile, and our antics in trying to avoid the deeper holes were so laughable that we some how forgot the discomfort of the way. Having gained the hill we walked about 5 miles to the ferry which crosses the Tuman River. This ferry is merely a roughly built sort of barge, which is by no means water-tight, and is worked across this wide swiftly flowing river by means of a cable stretched from shore to shore. This steel rope passes behind a big staff in the bow of the boat and is kept there by the strenuous efforts of 3 men while the boat is worked across. It was astonishing to see how cleverly and simply these coolies levered our big wagon load into this craft, and in the same way lifted it out on the other side. These folk have a great method of getting over difficulties, and they teach the foreigner many lessons, and one is—"never flurry—take matters gently."

Once over this Tuman River we were on Kando soil, and as we stepped ashore it was with a prayer for God's blessing on our labours and on this Promised Land, for which so little has been done.

A Japanese Military Outpost is built close to the River and we were asked our business,—our destination, and our nationality. In nearly every case the name "British" was a good passport and no further enquires were made.

But how can I describe these roads over which we were compelled to pass. Now I began to understand a little of what the colporteur has to overcome in the way of travel. The so-called 'highways' were well nigh impassable. The frost was just begining to come out of the ground in the day time and at night it would probably freeze again. Great fissures had been made on the roads—holes had been caused by the daily thaw: cart ruts, feet in depth, covered the way, and mud, mud, it seemed as if the East had dumped all its mud here on these roads. Our boots were like lead as we plodded on hour after hour. At last we hailed with great joy the entrance to the great mountain pass over which we had to go. The great ox, huge beast that he was, and so used to these heavy roads, panted and struggled as he tugged at the load which seemed ever sinking in this horrible morass.

Up, up the mountain pass we climbed, crossing rivers of ice, frozen so hard that one could easily cook a dinner upon them. In the more exposed places the ice was

melting, and it was with great difficulty we managed to get to the other side of the stream without a wetting. We came upon smashed bridges and broken roadways, with deep gulleys and huge crevices made by the rushing waters as they coursed along toward the lowlands and the river.

Under such conditions it was impossible to make many miles a day. We walked 45 li (about 16 miles) from midday till evening, and when we reached the inn which lay snugged away in a bend of the pass, we were quite exhausted, and lay full length on the floor taking our chances whether the room was clean or not, or as free from insects as we would desire. After supper, about 8.30, we had an interesting talk with our host and his friends and neighbours, and here I received the plainest exposition of the words of our Lord in Matt X-34-37 that could be desired. The doctor questioned him at the end of the talk—would he believe on Jesus, and his reply was —"No, Moksa I can't believe yet. Why my father and elder brother are living and they don't believe, and how could I do such an important thing as this without first consulting them? No I'm not going to tell you that I'll believe and not do it, but I will talk to them about it and will tell you when you come again." The good man fully realised something far better in our Doctrine than ever his poor heart had heard. Jesus was a far better comfort to a man than a diviner could be, yet it was the custom to consult the father or elder brother. His family and its old customs must come before God. We left a few Gospels with the promise that he would read them and get his father and brother to study for themselves.

We had passed many Chinamen on our way to this place, and invariably they would stop to question who we were and when they heard "English" they immediately said—ah! Yesu minnan Saram (men who believe in Jesus), and their smile of approval seemed to denote that they knew all about us now having once heard we were Jesus' men.—English men—so Jesus men, oh that it were ever true!

Next day we rose soon after daybreak and began again this steep climb through the beautiful mountain pass. The air was most invigorating and the scenery grand, It took one back to the homeland, in thought, to see the mistletoe growing in profusion on many of the trees on the mountain sides. But every li (1/3 of mile) the road became more difficult and constantly we had to wait and rest—for our own sakes as well as to help the bullock over the dangerous and difficult places. Up this pass we saw a sight which if one had read of it in a book it would have seemed incredible. Four farmers had gone out with their wagons to gather wood, and, leaving their carts at the foot of a steep hill, they had started climbing a frozen waterfall. I never saw anything so extraordinary in my life as those four men and four bulls scrambling up a frozen sheet of water at an angle of 75." We had to stand for ten minutes and pity the poor brutes, for they fell many times, but eventually 3 oxen had climbed far enough for their owners to permit a rest, while the other creature was still struggling to get a foothold when we left.

The people who live in these wild regions are a dark skinned, dishevelled folk, who dwell in the gloom of heathenism and worship the spirits of the hills. This pass is called the Horangi Kol (savage pass) for here the natives do not bury their children, but carry them to the hills to be eaten by the dogs or wild animals.

We found the road on the northern side of the pass less long and difficult. At the top of the pass we found a spirit house built of rough wood and stones, with a tablet inside before which was spread little packets of rice and millet as offerings to

the spirit. Every mountain pass is supposed to have its spirit, and such shrines are everywhere to be found.

Down once again on the plains we had to wade through mud and slush, until an inn was reached where we decided to lunch. It was here that the farmer's boy, hearing we wanted eggs rushed a hen off a setting and wanted us to buy some. But we had heard the noise and, finding the reason, strongly refused to purchase. At this inn there was quite a crowd of people to whom our helper preached while we hastily devoured a meal. It seemed so strange that these travellers, coming as they did from Korea, should know nothing at all of our story. After a further talk by the doctor we pushed on, stopping at the wayside inns and telling by word or tract of the Way of Life. Quite a goodly number bought Gospels, though the bankrupt state of so many when we tried to sell books, was alarming.

All that afternoon we had to struggle through mud and mire feet deep. If ever I sympathised with colporteurs it was that afternoon. They often have roads like this to travel along and really they were almost impassable. You will understand how difficult our roads were, when I tell you we only made 1½ miles an hour and hard work at that. Dr. Hardie who has travelled in Korea for 19 years said he had never seen such roads as these in all his journeys before. About 6.30 p.m., tired out, we took refuge in the village inn some 5 miles from the town we had hoped to reach. But this was providential as we were able to meet a few Christians from a neighbouring hamlet who had never spoke to the Moksa before, and who came in very early on the next morning (about 6 A.M.) for a long interview. Those who know Koreans understand fully what these terms indicate. A Koreans chat, or interview, generally lasts as long as the missionary's time or patience will allow.

That night I slept under the Ancestral Tablet of our host's dead father, which stood in a little shrine above me on the wall. Our friend very considerately removed all the offerings-Wine, Rice, Millet cakes, sauce, pickles, fruits etc, which the dead man is supposed to need for three years after his decease, but which the family consume after the blessing of the dead man has been given to the food.

Next morning we started as soon as we could say farewell to the friends, and pushed on toward Yong Dong Chong our centre in Kando, where we would meet all our colporteurs and make plans for future work.

Great numbers of Chinese live in these parts and they are an interesting people and as industrious as bees. The farmer's carts are crude lumbering vehicles. The great wooden wheels with their iron studs, the weather worn oilcloth hood protecting the driver and his stock, the odd load of all sorts—boxes, packets, sacks, and probably a pig or two, the 6 or 8 mules and ponies each with a differently tuned bell—making music as they trot along, plus the constant crack, of the whip and song or chant of the driver, all go to give one an impression not easily lost.

After having gone a mile or two we reached a river which presented a problem—how to cross it—for we were well ahead of our ox load. We were discussing what to do when there appeared ahead a colporteur leading three horses. I wondered at this extravagance, but my mind was set at rest by what the man told us. A good christian Chinaman, who was led to believe 12 years ago, through the agency of one of our Society's colporteurs from Kirin, had heard of our coming, and knew of the difficulties that faced us, so sent the horses to meet

us and bring us to his home. Arriving there we found the most genial and kindly soul one would desire to meet. His face was all smiles and his welcome most cordial. The Chinese greeting is most impressive. They lift their clasped hands up to the forehead, then bow low down and rise bringing the hands back just below the chin. These salutations one after the other were made by the whole family and, by the time they were finished, the doctor and I could make a very respectable minature response in the same fashion.

We spent two happy hours in his mud brick house and he regaled us with ten hard boiled eggs, about 15 Baked and Boiled potatoes, a great bowl of boiled millet and beans, tea by the bowl full and black sugar to give any flavour that was lacking. Fortunately he could speak Korean and his story of being led into the Light was thrilling. It was inspiring to learn, that, through the simple efforts of a single colporteur, this soul living in this dark region so far away from any missionary, had become a child of God. He had bought copies of the Scriptures, read them with care, and on the return of the faithful servant of the B. F. B. S. had enquired further of the Way, and accepted for himself the offer of Free Grace. On later enquiries we found that he had been a great power for good in all the district round about, and had been used of God to help many Chinese and Koreans to believe on Jesus Christ. After a most interesting talk, and the reading of the Scripture and prayer, we said good bye to our worthy host who was filled with regrets that we could not stay the night with him or even promise to visit him again.

At that next town Yong Dong Chong we had a delightful reception. The believers and Colporteurs meeting us outside the town and conducting us through its main street, which was littered with Chinese, Korean, and a few Japanese shops and stalls. We were the cause of great amazement among the tradesmen. How they stared at the weary and mud bespattered travellers, and many were the curious remarks that were passed by one to another about us. Fortunately, perhaps, many of them were unintelligible to us, or our pride might have received a shock.

This town is the last postal station established by the Japanese, and therefore the final link in the chain of communication with Home so far away in Seoul.

We tarried in the town four and a half days holding services—three each day—explaining and expounding the Word of God to a goodly number of intelligent looking and better class Koreans, as well as helping the Colporteurs by hearing of their difficulties and suggesting methods and means for their future work.

Our host in this far off town was an old boy of one the Christian schools in Seoul. He could not do enough for us, showed us every kindness, and would not take a copper for all the trouble and expense he had been put to. The visit of the Moksas had been such a blessing to his home that he counted it a joy to be able to express his gratitude in this way. His wife was led to believe and his own spiritual life revived through the influences and teachings of the Missionaries.

From this man we were able to get a good knowledge of the whole country, and with the additional help of a birdseye view from the top of a very high mountain, our plans were formulated.

In this town we visited the Chinese Yamen and interviewed the Prefect who was a fine type of New China. A young intelligent graduate who could speak a little

English, and certainly understood Western customs is the Ruler of this district, and he treated us very cordially and gave us every facility for making our trip successful.

Strange were the sights in this foreign place. In the market one could see Chinamen buying with Russian money Japanese wares of a Korean tradesman. There were Chinese farmers bringing their great carts laden with swedes, turnips, and potatoes which had been stored all winter, just as our farmers do at home. There were side shows on this market day to attract the sight seer; Chinese snobs sat by the roadside or on a little improvised bench; the blacksmith was waiting for ponies or bulls to shoe, his forge had been erected on a waste piece of ground for he travels from market to market; this Bon Marche of Kando was filled with a motley crowd of bargain hunters and stall keepers. The restaurants (Chinese cook shops) were doing a roaring trade, and the smell of friedfish reminded me of the back streets of East London rather than the plains of Kando. These Yellow Men are ingenious in their business methods. The baker, who made the greasy dainties and the highly flavoured cookies, would also keep a stock of quack medicines, and the butcher invariably ran a cookshop as well, so that the intending purchaser could taste before he bought.

Leaving this town of Young Dong Chong we had a royal send off. It took over an hour to say our good-byes, and then many of the folk followed us to the river a mile or so away to bid us God Speed as we crossed on the Chinese ferry, and to watch us until we passed round the hill out of sight. The affection of these Korean people is most touching when once they have learned to trust the missionary. It was interesting to find that as a result of the services a goodly number of people had become interested in the Gospel, some had decided to believe, and a fair number of Scriptures had been sold by the Colporteurs.

(To be continued.)

BIBLE SOCIETY SUNDAY IN KOREA.

Bible Sunday was first observed in Korea in May 1899. Since that date it has been an annual affair in the Korean churches. Sunday, May 2nd, 1909, saw no exception to the rule of general enthusiasm in the observance of the day. In all the churches programmes were arranged setting forth the great worth of the Scriptures, and their circulation in a special way backed by the latest statistics and many touches of personal experiences on the part of the pastors and preachers, which make the Bible Sunday addresses most interesting and even inspiring. The interest attending these services is manifested in the hearty response given to the appeal for contributions for the Bible Society work. A call of hands would show that every man, woman, and child able to read a little bit—with the rarest exceptions—had a copy of the New Testament, not only in their homes but in their hands in church, and knew something of its blessed helpfulness and soul comfort. Never is the interest keener in a home church on the occasion of a Missionary Sunday, than it is in these —ofttimes very insignificantly little—churches, to have a part in the furtherance of the work of the Society or Societies who make it possible for them to have this Blessed Book in their own tongue.

Bible Sunday is a red-letter day with the Christians of Korea. The Christians of other lands have caught the inspiration and have taken up the same method to show their appreciation of the Bible and the Bible Society. The day was most generally observed this year. In the Capital and the larger centers of Mission work much was made of the fact that the British and Foreign Bible Society had just completed a quarter of a century of effort in giving the Scriptures to these people, with very manifest results.

The morning services in the churches of Seoul were crowded with eager listeners. which added spirit to the inspiration with the pastor or preacher speaking that day. In the Y M. C. A. afternoon service for men, much interest was manifested in the story of the conquests of the Bible in the world. At the English Church service the Rt. Rev. Bishop Turner gave a most interesting account of the work of the Bible Society. While at the Union Church service in the Y. M. C. A. rooms the Rev. J. S. Gale, D.D., gave an enthusiastic address on the contents of the Bible—the writers of the Bible, the books of the Bible, etc.,—using II Timothy 3:12—4:8 as his text. A number from the audience surrounded the speaker after the service asking that arrangements be made for a public lecture on the same theme. The interest in the "Old Book" has not yet abated.

From the country churches comes the same cheering story. One group of inquirers situated among the mountains along the East coast sent *yen* fifteen, to the British and Foreign Bible Society. This group grew up, as a result of Bible Society effort. They are desperately poor, and the group number about 150 inquirers, not one of whom has yet been baptised. Surely such ready returns are great encouragement in the work for this people. From across the borders in to Manchuria, Kando, come also the free-will offerings for this work. Two old women hearing of Bible Sunday handed three "cash" to Mr. Vesey for the Bible Society. These odd cash were sent on to London as a part of the first gifts from this section of the world, there to tell the story over and over, to encourage and inspire others.

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Upon business matters address Rev. F. G. Vesey, Business Manager, Seoul, Korea.

These are the days when we begin to prepare our Annual reports, and we are filled with joy at the wonderful things God has wrought among the Korean people. We feel as one of the Board Secretaries wrote, when he read a year's report of his missionaries. He said:

'The reading of the year's report fills us with gladness not unmingled with solemnity. We are not only rejoiced but exultant that the wonderful progress in Korea has not only been continued, but continued on a more marvelous scale. Surely God is not working more wonderously anywhere else in all the world, and surely He has seldom worked so wonderously anywhere in all the history of missions.

And yet this very fact leads us to great humbleness of spirit and tenderness of mind, a reverence indeed, as if we were in the presence of God and were hearing his stately steppings, as, indeed, we are. We all need to search ourselves at such a time and make very sure that we are worthy to be used by him in such gracious ways.

May God grant even richer things for the regeneration of Korea, and may the lessons of His mighty manifestations among you, quicken the whole church of God and lead it to a fuller consecration."

We hear that preparations are being made for the Fifth Annual Meeting of the General Council of Protestant Missions in Korea. The date assigned is September 16th and 17th. This Meeting comes so near to the date originally set for the hold-

ing of the Quarter Centenial Conference that it is sincerely hoped some special Meetings will be held to celebrate the occasion. Since the Committee which had in hand the arrangements for a Big Conference as a Celebration has found it impracticable to follow out that scheme, what more suitable occasion than the General Council Meeting could be found to take some special recognization of the completion of the first Quarter of a Century of work in Korea?

Wanted a man with business training to take up may lines of work in connection with Missions in Korea and thus free many Evangelistic workers who at present are compelled to give a portion of their time to other matters.

"MEMORIAL."

Mrs. Littleton Smithy Collyer who passed to the life beyond February 5, 1909, Pyeng Yang, Korea, was from Jettersville, Amelia Co. Va. U.S.A. She was a member of the oldest families of Virginia and was educated in private schools and under private teachers in the old home "Wayne." In later years, preparatory to coming to the foreign field, she took a course in the M. E. Church Training School Chicago, here she came in touch with Mr. Moody and his work.

Mrs. Collyer's four brothers and one sister were in full sympathy with her in her life work. Two of these brothers were ministers in the M. E. Church South. The eldest of the four brothers has held the chair of mathematics in Randolph-Macon College, Ashland, Va. for more than a quarter of a century; the sister, the chair of German and French in the State Normal School Va. in which she is very proficient. In this atmosphere Mrs. Collyer's character was matured, and in early years she learned the value of prayer, and living thus in communion with her heavenly Father, her's was was an intercessory life.

She arrived in China September 14, 1890, and was appointed to work in Soochow. Very unfortunately for her future health on her first trip hither their little houseboat was attacked by robbers, and a bare sword placed at her throat compelled her to give to them a gold ring from her finger. The boat was shattered with pistol shots. Mrs. Collyer never fully recovered from this shock. After two years of work on the language and day schools, she was transferred to Shanghai where she continued in this work until she returned to America, in the fall of 1894, her health demanding this furlough. While there in her brother's home in Virginia, she was married to Rev. C. T. Collyer of London, Eng. The two were appointed to Korea, and arrived here in the early part of 1887 where, both in Songdo and Seoul Mrs. Collyer did efficient work among the women. In the pioneer work of Songdo they were the first foreign residents for many months. In this heathen city she and her baby Charles

spent many lonely hours with the father away for days at a time on his itineracy. Her work both in Songdo and Seoul, through her prayers, she lived to see established, and the many homes into which she carried the Word of God, His promise is fulfilled: "My Word shall not return unto me void."

We miss her going in and out among us, her sympathy and words of cheer and comfort. One of Mrs. Collyer's leading charms was, leniency toward the faults of her fellows, in my 18 years of intimate acquaintance with her I do not call to mind one adverse criticism of any one. We thank God for her work in the Orient.

We expect a great deal from the forthcoming Meeting of the General Council. There will be many visitors from other countries present who will appreciate this unprecedented opportunity of coming in touch with the leaders of work all over this country. Among the Visitors expected are Dr. Arthur J. Brown of the Presbyterian Board, Bishop Ward of the Southern Methodist Church, and Bishop Harris of the Northern Methodist Church.

"Bethany," the home of rest for Missionaries, is a much appreciated institution. Miss Pinder is doing a very helpful work by providing this home. We meet many who have there received fresh impetus for their work. We would welcome the carrying out of a scheme which would provide her with a big building and thus give her greater scope in this good and helpful work.

The General Council desire to increase the circulation of the "Korea Mission Field." Missionaries in Korea are respectfully urged to send the names and addresses of friends or possible subscribers living in America or Great Britain. Address all Communications to the Editoress or General Manager.

Missionary leaving the field on furlough:

5 April, 1909. Miss Mary M. Cutler, M.D., Women's Foreign Missionary Society of the Methodist Episcopal Church, for the U.S.A.

WORK FOR THE BLIND.

By Rosetta Sherwood Hall, M.D., Pyeng Yang.

We gave quite a survey of this interesting work in Korea at close of its first decade in the Korea Field for May to which I beg to refer anyone interested in its begining, working and object thus far. We celebrated the close of this period with a bazaar and a program which was quite a success for the blind girls. All of the missionaries and the heads of the native schools were invited.

Owing to the generous financial help which Mr. Rockwell has given and his continued interest and encouragement in the work we have been able to enlarge the school and make it much more widely known. Last Sept. when I went to Seoul to attend the annual meeting of the Medical association, I took Pauline with me—you may remember Prudence and Fanny our first two blind pupils had visited the capital with me a few years before—and while in Seoul, Hon. Yun Che Oh, of the Educational Bureau, invited Pauline, Mr. Rockwell and myself to his home to meet the acting minister of Education and members of that board together with other prominent Seoul men. Pauline gave them a demonstration of our methods, reading both Korean and English, letter-writing, arithemetic, geography, and knitting. She also sang some hymns and Korean national songs, accompanying them upon the organ. It was of intense interest to me to see how amazed these grave Korean gentlemen were at what had been accomplished—dignified officials with gold or jade buttons would sit down upon the floor beside Pauline to the better examine what she was doing. After refreshments were served the gentlemen went out and their ladies came in and they also were deeply interested, we could scarcely get away from them, though we had another engagement Mr. Yun also kindly gave me his cards introducing me to some prominent men in Pyong Yang interested in educational matters among whom are our new Governor Yi and Mr. An Chang Ho. During Bishop Harris' visit last spring the blind girls rendered very affectively another program to which we invited the Governor and these other friends of Mr. Yun, and a few of our missionaries who were not in town in the Anniversery celebration. Dr. Jones, Mr. Cable and some of the native members of the Theological Class that was then in session also came in, and my rooms were crowded with an interested and enthusiastic company, and quite unsolicited, the natives handed in their cards with promises of nearly 50 *yen* for the work. I hope to make this the nucleus of a fund for building dormitories which we are in great need of and have been looking forward to building ever since the burning of the "Edith Margaret" has obliged us to rent native houses outside of our W. E. M. S. compound for the blind girls from out of town.

Upon our trip South Pauline and I also visited Chemulpo, Suwon and Song-do, and the friends either at Church, Sunday School or in the day schools, kindly gave Pauline a place in the program, and considerable interest was awakened in the work for the Blind. We visited the homes of several blind girls and took back with us some new pupils and others have been sent since. We now number 24, with applications for more the coming year. They come to us all the way from Kong Ju in the South, to We Ju in the North. The old parents of one girl made an 800 *li* journey, taking 11 days all the way upon foot to bring their daughter to us. One little girl of eleven I brought from 40 *li* beyond Kong Ju. It seems as is often the case with these little blind girls that her place in her home was better than her company, and she was misused so that

her grandmother, who was living in Kong-ju, thought it would be better to put her out of the way and sent a dose of poison for her. But shortly after, in one of Mrs. Cables meetings, she was convinced of the sin and confessed it. She was urged to send at once and stop the deed, and it proved not too late. She was told about our school and Mrs. Sharp wrote me of this child so that when I visited Kong Ju in Feb. I brought her back with me. The first day we travelled together she seemed much afraid and would not touch any of the nice lunch Mrs. Williams had put up for me. Mr. Taylor kindly helped with getting her upon the train, and we reached Su Won in due time where we expected to pick up another blind girl. We were met by the father of one we already had and taken to his home and given a good Korean supper—the first food little "Kumie" had tasted since dawn. After this she was not so timid, and by the time she had spent a few days at Dr. Cutler's hospital and the Girl's School at Songdo, Kumie got to feel quite at home with me, and upon our way to Pyong Yang she was ready to eat anything I gave her, and her busy little fingers examined everything within reach. She soon struck the newly clipped head of a small Korean boy sitting at her back—"Oh, he has his hair cut!" she exclaimed, and went on feeling the bumps on his head. Thinking to explain the situation a little, I handed the boy a copy of a circular in Korean Mr. Rockwell had printed, telling about the school with a picture of the blind girls. He handed it to the Korean gentleman he was travelling with who after carefully reading it arose and handed me a Yen bill for the Work. He was traveling 3rd class with us and was not a rich man, but this shows how generous the Korean people are—they would help us a great deal in such work, if it were properly brought to their attention.

One little girl who couldn't walk was carried from near Su Won into Seoul by her father, and left with Dr. Cutler to be sent to Pyeng Yang. She developed measles and was sick in the hospital. Upon her recovery Mr. Rockwell brought her to us—carrying her on his back, like the Koreans do—to and from the railway. We kept her in the hospital for a few weeks where with good treatment and the aid of massage she soon got to walk, and now she goes to school and enjoys herself with the other blind girls. Yes, indeed, they do enjoy themselves and have good times together. We would be glad for patrons for the girls mentioned, as well as for others, as few of their parents are able to help any. To cover vocation expenses as well as the regular school expenses we find it takes $25 gold per year for a scholarship.

Our new students vary in age from 10 to 38 years. The oldest, Mrs. No by name, came to us in February sent by Miss Samuels, of the Presbyterian mission, who paid all her expenses. Mrs. No has a younger brother in our Union College. She has read through Mrs. Jones' primer in point, twice, and has made a beginning in the next books of the course, and I feel she has done well considering her age, but Mrs. No got discouraged sometimes because she could not learn as fast as some of the younger students. She is an earnest Christian, and her influence was good upon all the school. She will make a splendid Bible-woman and I hope she will come back to us another year for more study. Mrs. No begged so hard to be allowed to take a Gospel in print home with her at vacation, that I loaned her Matthew. We have so few copies of the Gospel more than what the school needs, that we can't sell them. In this connection I am glad to report that before Mr. Hugh Miller, of the British Foreign Bible Society, left on furlough, he secured me the grant of £30. towards getting the scriptures into Point, and with the help of some students who need to earn their way through our Union Schools, I am keeping two Kleidographs busy and wish I had a third one. The blind girls do the

proof reading for the girl students, and some of Mrs. Moffatt's blind boys for the young men students. Later we shall send approved copies to London to have stereotyped. Mr. Burkwall also takes a deep interest in our work and has made some valuable suggestions. Dr. Jones has been a good friend to the blind work from its beginning and thanks are due him, and to Dr. Wells and Prof. B. for so kindly writing up the work for the Press and thus creating a wider interest in it.

I also owe thanks to almost every lady in our mission for helping to teach the blind girls. Miss Hallman teaches them massage, Mrs. Becker has given them some singing lessons, Mrs. Crichett has taught Pauline Wait's system of the N.Y. Point Musical notation, and Pauline shows so much musical talent I do hope someone can go on with her another year while Mrs. Crichett is on furlough; Mrs. Noble kindly allows the girls the benefit of the teaching and examinating in the Womans' Institute, and here last spring, beside the usual teachers, they much enjoyed the teaching of Mrs. Jones and Miss Paine. In the girls' Day School they have had the benefit of the native teacher, and of Miss Haynes and Miss Robbins as soon as they could work up into their classes. Dr. Pak has been an all around help in all my work the past year—she has supervised the matron of the Blind School and audited her accounts.

From the first it has always seemed best to me for the blind girls to be taught as much as is possible together with the seeing girls, and mingle in their games, and now I find that Helen Keller, too, thinks this the better plan. She calls attention to the fact that Senater Gore of Oklahama attended school with the seeing, and Dr. J. F. Campall, who founded and has managed for 30 years the Royal Nomal College and academy of Music for the blind near London, when a boy in Tenn. went to school with the other children before there was any school for the blind in that State. The reason for the large institutions for the blind lies in the fact that for so many years the blind were neglected—left out of the race altogether—and philanthropists, at first thought brought them together in special institutions, but this is *not* essential to the needs of the blind, in fact is a detriment both to the blind and to the others. For even though a special "teacher be maintained there and here for the beginners, the expense would be much less than the cost of special institutings—the blind child would be kept in touch with seeing children and become a familiar and accepted member of the community, which is of the greatest advantage, while the seeing child would learn to take kindly thought for her weaker sister. The way the blind student can solve mathematical problems in her head, and is independent of pencil and paper in so many subjects taught, suggests to seeing teachers and pupils that arithmetic is an abstraction and that education after all is a process of the mind that does not need so much apparatus.

Three of our girls graduate from our girls' school this year, together with three seeing girls—they have had the benefit of whatever has been taught the seeing girls with but little more tax upon the teachers time and patience than if the seeing girls alone had been taught. And this could be repeated in any school throughout the country as soon as we can get a sufficient number of the regular text-books into point. I hope Fanny and Pauline will continue their studies and enter our Union academy next autumn, while Prudence, after finishing, will be free to teach and drill the new pupils until they are ready to enter the classes of the seeing girls, coaching those who need it here and there. She can take even full charge of the industrial department in which she has relieved me much the past year. Prudence is capable and very trustworthy, and there is no reason why she cannot more and more bear

the burden of the Blind department of our school. I understand some of my friends here feel that the work is growing too much for me and would fain relieve me of it; but I assure them it is my recreation (takes the place of the hobby each one needs, and especially in medical mission work) and run upon the plan I suggest, you see, need take no great amount of anyone's time.

Work for the Deaf.—For a number of years it has been my desire to make our educational work in Korea reach out to the deafmutes as well as to the blind —and some years ago I sent to Chefoo and secured material from Mrs. Mills for Mr. Yi our present pastor, who had a little son deaf from infancy. Mr. Moore who had charge of Nampo also became interested, and asked Mr. Rockwell to help send the boy to Mrs. Mill's school, which was done over a year ago—and then it was laid upon Mr. Rockwell's heart to do something more, and when he returned to Korea the second time he came 2nd class and saved $200 to send a hearing Korean and his wife to the school at Chefoo and study its methods in order to start a school in Korea.—We prayed the Lord to guide us in selecting the right man and we believe we found him in the person of Mr. Yi Ik Min, a younger brother of Pastor Yi. So after sending his little wife to the Ku Kole School for some months, and he had brushed up his Chinese and English a little, I secured them passports and sent them to Chefoo under the kind escort of Master John Baird. They both did so well and Korean adopts itself so much easier than Chinese to Bell's Universal Alphabet or visible speech symbols, that they have finished the course already, that it takes a year for a hearing teacher to do in Chinese, and they returned to Pyong Yang in time to take the Normal Class work of our Union School. Through the summer they will prepare the necessary charts and books to begin teaching a number of deafmutes, that we already know of, and we estimate there must be more than 14,000 in Korea who live in perpetual silence that the voice of the evangelist cannot penetrate. They do not know their own names—no not even that they have names. They have souls but know it not. Does it not move us to pity?

Now in this work too, as in the blind, it seems to me—and I note Mrs. Mills agrees —there need be no separate institution, except perhaps some dormitories where they might live and study during the first few months or years of work, as the case might be, until ready to go to school with hearing children. As with the blind, the plan would be mutually beneficial, and the expense would be greatly lessened. As they proceed with their studies, they would have the use of such aids as the school possesses in maps, globes, special teachers, drawing and the industries, and a specially bright pupil would be right in line to contiune his or her studies without taxing the missionary or his Board more than other pupils.

I would like to see a committee appointed at this Annual Conference to act together with one appointed by the other missions in Korea, to consider both these subjects, and to see if we cannot all of us be doing a little more for these two classes in Korea.—In short, to adopt now, early in our educational work, the very best that may be done for them. A little united effect along this line, a little time spent by two or three from each of the larger missions, and one from the smaller ones, would go a long ways toward solving the problems, and not make the responsibility too heavy for any one shoulder.

Let us remember our Lord and Master when here upon earth not only taught us to pity and help the sick, but also the blind and the dumb. "He hath done all things well: he maketh both the deaf to hear and the dumb to speak."—"To the poor the Gospel is preached. And blessed is he Whosoever shall not be offended in me."

BIBLE TRANSLATION.

To all students of foreign languages translation work is of great interest. Bible translation easily leads in this interest inasmuch as it creates a standard in style of expression and in terminology, which is followed in the translation of educational books and general literature. God's thoughts claim every language as garb and equipment for their presentation to the hearts and minds of the peoples of the earth. They are before all grammars and rules of syntax, and thus fit into the different languages most naturally and completely. They are for all people, and hence can speak to them in all clearness and with all dignity. The same story of the Savior is borne to the Korean or the South Sea Islander as to the Englishman or the Hebrew. It is not that the original languages—the Hebrew or the Greek—so readily lend themselves to the various changes required in the translation into other tongues. But it is because of the divinely appointed relation between man and God's thoughts and plans.

The translation of the Scriptures into Korean has given to this people a new vocabulary—not foreign, but reborn from heathen superstition to the fulness of grace and truth in Jesus Christ. It has given to the simple-minded peasant the vocabulary of the scholar and the prophet. It has brought the classes near together by making a common speech for them all. It has formed the basis upon which a general and universal education can be reared.

The first efforts in the production of the Korean New Testament were made in working from the Chinese text. With these in hand the first missionaries landed in Korea, and with these the first seed-sowing was made before the missionary arrived. The first efforts were revised, and for years the Korean infant church had only the Gospel according to St. Luke as her teacher in the revelation of Jesus Christ.

The work of revision of previous work from the Chinese was set aside in 1892, and a fresh translation was began. The tentative edition of the New Testament was published in 1900, and the Authorised edition came out in 1906. The publication of the tentative edition was celebrated by a heartfelt thanksgiving service in Seoul. Every new product from the hands of the Board of Translators has been hailed with much joy. The prayers of the Korean church as well as those of the missionary body have ascended—a continuous rising of "the smoke of the incense,"—on behalf of these labourers.

The work on the Old Testament has sent forth Genesis, Exodus, I, II Samuel, I, II Kings, Psalms, Proverbs, and Isaiah which have been published and have been received by the people with most sincere approval, attesting the worth of the renderings given. Leviticus, Numbers, Deuteronomy, Joshua, Judges, I, II Chronicles, Ecclesiastes and Malachi are in the Press being prepared for printing as soon as copy is in hand for the whole book. Ezra, Nehemiah, Esther, Ruth, Job, Daniel, Song of Solomon and Hosea are among the books calling for review before sending to the Press. The completion of the books of the Old Testament is hoped for by the end of this year.

God bless the Translators, and strengthen them for the work they have in hand.

KITE FLYING.

By Rev. J. G. Gale, D.D.

Though defective in mathematics, the Korean has other compensating excellencies. We have had a Parliament of Religions, at which we are glad he took no part; but when we shall have a Parliament of National Amusements, we hope to have him there flying his New Year's kite, for it is the one form of recreation in which he especially excels. At this season the upper air of the capital is alive with kites, dancing nimbly in groups or moving mysteriously here and there. His kite is small and square without wings or tail, and its evolutions are marvellous. In fairly calm weather a skillful flyer can command an arc of some ninety degrees with his kite. By a turn of the wrist and a sweep of the hand it goes straight up into mid-air, like a rocket. Another turn and it makes a somersault like a tumbler pigeon, repeating it over and over. Then it wanders, seemingly with great labor, to the farthest limit of the arc, hesitates, considers, and then sweeps horizontally back with great speed.

Each New Year season there are contests in kite flying, the object being to cut the enemy's string and let his kite go. In preparation for this, a string is twisted of silk and coated with ground glass and porcelain mixed with glue. As it flies singing off the reel you feel toward such, much as a bird might feel toward a wall capped with broken bottles.

These contests are quite as exciting as anything seen on an American baseball field. The old men in thickly padded suits are seated on mats at some point where the view is unobstructed, while ordinary spectators fill the streets. The most tried and skilful man of the district has the kite in hand. One of the safe-guards of the amusement is, that the actual combatants are many yards apart, sometimes nearly quarter of a mile, so there is no possible danger of a misunderstanding ending in a mêlée.

Little boys in red jackets and white pantaloons and everywhere on tiptoe of expectation for fallen string or stray kite.

One tournament in the capital we still remember vividly. Different wards of the city had entered the lists, and even the coolies were excited. After due ceremony the kites rose slowly from the chosen centres. They were far apart and seemed as little in danger of attacking each other as the extreme ends of the Dipper. They drew apart until sufficient string was off the reel, and then gradually pulled together until the distance was spanned. Now they were face to face, nodding politely, scottishing back and forth, growing more animated till their motion assumed something of the form of a highland fling. Then they swooped at each other—passed and repassed—shot by at high speed—struck—one kite spun for a moment; then dived underneath—the spectators held their breadth. Now strings were crossed and the fight began, each party letting off glue and glass filings as fast as his reel would spin. It was the calling out of reserves for the final charge—a moment later one kite remained riding triumphantly in the sky, while the other with tipsy motion floated off into the blue azure, the broken string over the roof-tops.

A little lad with radiant face and red coat caught the string and, in his haste, took a grip of it and ran toward home, forgetful of the glass fillings and glue. Some one caught the other end and drew it through his hand. At once he dropped it and looked, and there a line oozed out of his chubby fingers as red as his New Year's jacket. His features suddenly reversed, and in bitterness and woe he went home to tell his mother of the sorrows and defeats of Near Year's day. But over in the other ward there was feasting and music, and the mothers there said there never had been such kite-flying since the founding of the dynasty.

NURSES TRAINING SCHOOL.

By Esther Sucas Shields.

There are now 10 pupil nurses enrolled in the Severance Hospital Training School. The school has not yet entered upon its third year, so our organization is not yet really completed. We had a more satisfactory schedule for classes and lectures this past year than before, and are indebted for the most important part to several of last year graduates from our Medical School. Dr. Kim Pil Soon has translated and taught half of Miss Diana Kimber's "Anatomy and Physiology for Nurses." Chapters on "Observation of Symytoms" and "Administration of Food" were taught by Dr. Hong Chung. Dr. Hong Suk has given a partial course of lectures on "The Eye, in Health and Disease." Dr. Lim Whe Young gave classes in "Materia Medica," Dr. Shin in Weights and Measures including the Metric System and later, "Bacteriology, with the aid of the Microscope." We have a couple of chapters from "Practical Nursing" by Misses Waxwell and Pope translated by Nurse B. C. Kim. These papers, with Part I of the Manual of Nursing prepared from a Chinese Manual by Miss Edmunds and her helpers, have added much to our material for the nurses' study.

The practical work in which the pupils help is in the following departments:—Men's and Women's Sergical and Medical Depts., Operating Room, Women's Dispensary, Doctors' Office and Foreign Dept., Obstetrical, and District Nursing. They are all developing in the work, some very satisfactorily.

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